Evangelical Christendom

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EDITORIAL

Towards International Advance

THE International Conference sponsored by the World's Evangelical Alliance and held at Hildenborough Hall during the early part of March rightly occupies a prominent place in this issue of EVANGELICAL CHRISTENDOM. The Secretaries make reference to it in the Headquarters Notes, and Dr. G. A. Hadjiantoniou, Moderator of the Greek Evangelical Church, contributes his personal impressions of the occasion as one of the invited delegates. We also include a photograph of the members of the Conference. "Hildenborough 1950" may well prove to be a turning point in the work of the Alliance in the wider sphere of international advance and lead to far-reaching results.

As many of our readers will know, for some time past the Executive Council has been devoting considerable attention to the Evangelical situation abroad, and more especially on the continent of Europe, with a view, first, to strengthening the various Evangelical Alliances in those countries where they are already functioning; second, to the formation of such national Alliances where they do not at present exist; and third, to the creation of a representative International Committee in order to co-ordinate the several Alliances and secure for them effective representation in international affairs.

It is not always realised that the World's Evangelical Alliance is not an internationally controlled organisation. Its title is, in fact, somewhat misleading. When the Alliance was founded in 1846 its name was simply the Evangelical Alliance, and the alteration of title to its present form was not made until 1912. Despite this change, the W.E.A. centred in this country remains a British organisation only, and its Executive Council has no jurisdiction over any other branch. The European branches of the Alliance are entirely autonomous, the only real link between them and the British organisation being a common adherance to the Doctrinal Basis as formulated in 1846, and the observance of the Universal Week of Prayer. There is no council or committee representative of the different overseas branches. The last International Conference of the Alliance was held as far back as 1907. Moreover, it must be borne in mind that the branches of the Alliance on the continent have been considerably weakened as a result of the war, while at the same time it is only too obvious that Evangelical interests in many European lands are now being more seriously threatened than ever before.

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IT is against this background that the recent Delegate Conference must be considered. Those who had the privilege of meeting in this way, representing in all more than a dozen different countries, were deeply burdened with the need for a clear and uncompromising Evangelical witness in the realms of personal, national and international life. They were compelled to recognise that while Romanism, Sacerdotalism and Modernism are vocal and influential in national affairs, the Evangelical voice is not given full expression and indeed has no effective mouthpiece on this side of the Atlantic. We have nothing over here corresponding in united strength to the National Association of Evangelicals in the U.S.A.

In the face of such a situation the Hildenborough Conference put forward, after much prayer and careful deliberation, a number of recommendations. First, it was agreed that the organisation and administration of Evangelical activity and witness in any country should be left entirely to the country concerned. In other words, each national group should continue to be autonomous. Further, it was recognised that there must be a common basis of belief to which all national groups should wholeheartedly subscribe, for without such a basis any international organisation would lack stability.

It may be added here that this matter of the doctrinal basis is particularly important at the present time for two reasons; first, because there is a certain amount of ambiguity about the meaning of "Evangelical." It is a word which has a wider connotation now than when the Alliance was founded just over a hundred years ago. The present Committee of the W.E.A. has endeavoured to make it clear beyond all doubt that the Evangelicalism of the Alliance is of the old-fashioned sort and that it is

fully in accord with the original basis of 1846. The delegates at the Conference were in perfect agreement on this point, and in affirming their loyalty to the 1846 basis they went out of their way to emphasise that the basis is to be understood as including the full inspiration of the whole Bible, together with belief in the Deity of Christ, His virgin birth, miraculous resurrection and personal return. In the second place, the matter of the doctrinal basis has an obvious bearing upon the difficult question of the relation between the Alliance and the World Council of Churches. In some countries Evangelicals are happy to be associated with the W.C.C. and find no conflict of loyalties involved in such an association. In other lands the leading representatives of the W.C.C. are so dominated by theological liberalism that conservative Evangelicals have not unnaturally come to regard the World Council with very considerable misgivings and doubts. This has particularly been the case in the U.S.A., where the definite Evangelicals have felt compelled to separate themselves from the W.C.C. and have formed the body already mentioned, namely the National Association of Evangelicals.

It is clear that for the time being, at any rate, there is likely to be this differing attitude on the part of Evangelicals to the W.C.C., determined by the prevailing situation in the countries concerned. This is not only inevitable but perfectly understandable, and the W.E.A. is not prepared at this stage to legislate in the matter. The one thing that concerns the Alliance is that those in fellowship with it, whether as branches or individual members, should be absolutely true to the full Evangelical faith, and that any co-operation between them and those who do not share the same doctrinal outlook should in no wise compromise the essentials of the Gospel.

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WHILE recognising the urgent need of international co-operation the Conference did not consider it praticable at the present time to set up a new body, but recommended the formation of an International Committee for the purpose of maintaining and increasing the influence of the Universal Week of Prayer, and for enabling immediate representation to be made on behalf of Evangelical Christians throughout the world before such bodies as the United Nations Organisation.

As a result, such an International Committee has now been formed as an interim measure, with His Highness Prince Oscar Bernadotte as Honorary President and Lieutenant-General Sir Arthur Smith as Chairman. The Committee will consist of representatives of the national branches of the Alliance and of the National Association of Evangelicals of the U.S.A., together with other Evangelical groups. Each member will undertake to agree with either the 1846 basis of belief or the statement of faith of the N.A.E., which is on similar lines. The Committee, which will be of an advisory character, will function until the ultimate objective of a fully constituted international body can be brought into being. The work of

the Committee will normally be carried out by correspondence, with the British Headquarters of the Alliance serving as the liaison office and maintaining at the same time close contact with the U.S.A. It is proposed that an International Convention be held in Europe in 1952, when the line of further action has become more definite.

Enough has been said to indicate that the Hildenborough Conference caught a vision of big possibilities for the future in relation to international co-ordination and advance. The prayers of our readers are requested that the ultimate issue may exceed even our largest hopes and that under God's blessing the Alliance may become an ever greater force for the Gospel throughout the world.

F.C.

HEADQUARTERS NOTES

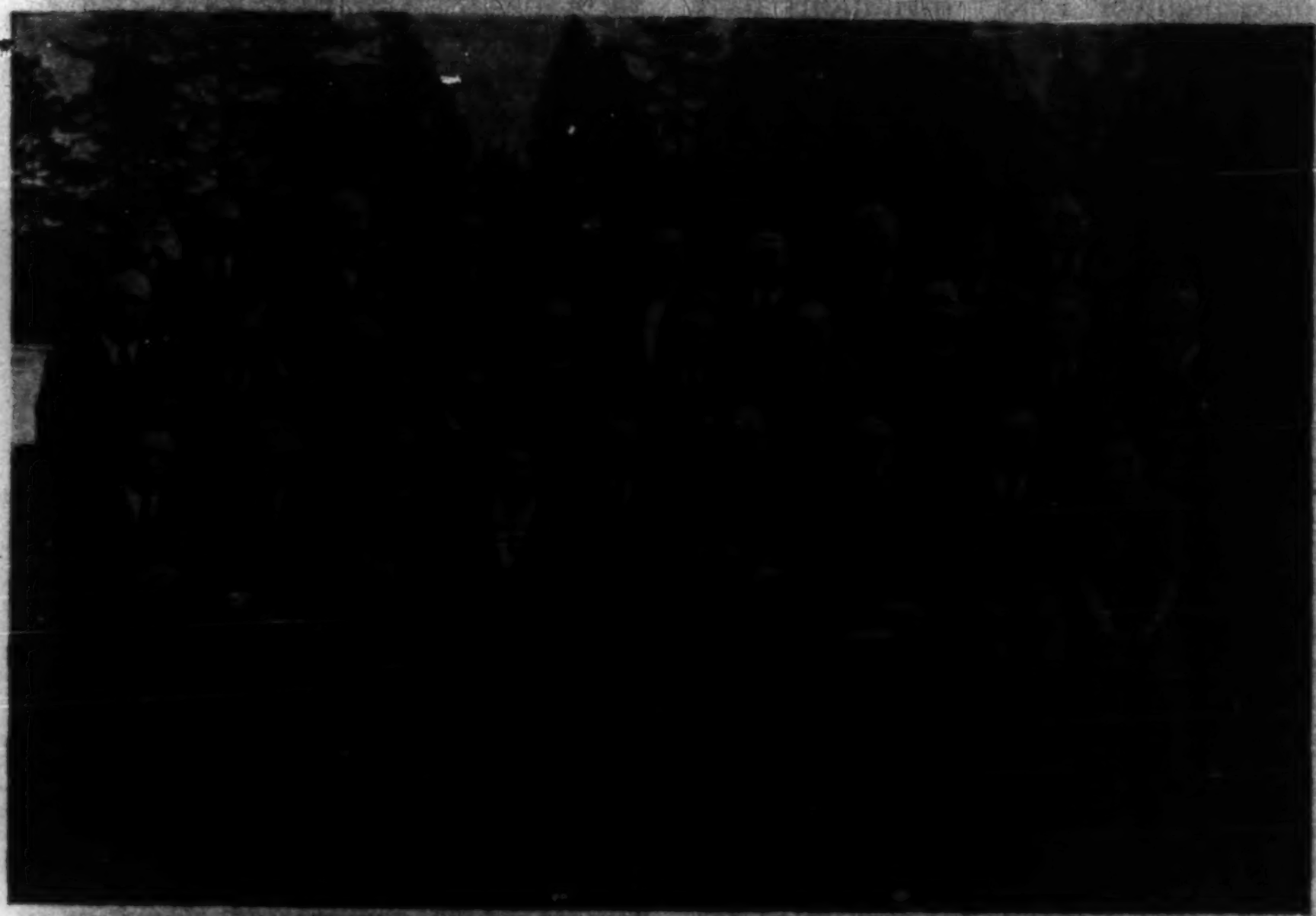
The International Delegate Conference

Much prayer had been made for the International Delegate Conference held at Hildenborough Hall from March 7th to 10th, both for those attending, and concerning the outcome of the Conference. Apart from the British representatives, delegates from 12 countries were present, as follows: Austria: Fraulein G. Hoffman; Belgium: Dr. Miner Stearns; Denmark: Rev. G. Bartholdy; Germany: Pastor W. Zilz; Greece: Dr. G. A. Hadjiantoniou; Holland: Pastor F. Dresselhuis; Italy: Prof. A. Caliandro; Norway: Rev. E. Brekke and Rev. F. Wisloff; Portugal: Senhor G. W. Oliveira; Sweden: Bishop Theodor Arvidson and Rev. Nils Dahlberg; Switzerland: Rev. A. Schutz; U.S.A.: Dr. J. Elwin Wright. Baron Frary Von Blomberg (U.S.A.) was present for part of the time.

All were aware that problems presenting many difficulties would be discussed, and it was thought that agreement on some matters might, humanly speaking, be impossible. From the very commencement the presence of the Holy Spirit was manifest, for not only was there a delightful and blessed realisation of fellowship in the one Lord, but it was clear that all attending had come prepared to be guided by the Spirit in all things. As we listened to the delegates, one after another, telling of the successes and difficulties of Evangelical witness and work in their own lands, and as we prayed together and sought to know God's purpose for the Conference, we were drawn closer together, and were made aware in a new and real sense that we were "all one in Christ Jesus." And how wonderfully did we experience the overruling of God in our deliberations, for as we sought to reach decisions on many matters, some of them vital to the continuance of Evangelical witness in some parts of the world, we found there was complete unanimity on every point, and the findings of the Conference were agreed without a single dissentient voice. To God be the praise and the glory.

International Committee

The findings of the Conference included a recommendation that an International Committee be set up for the purposes of maintaining and increasing the influence of the Universal Week of Prayer, and for enabling immediate representation to be made on



DELEGATES AT THE HILDENBOROUGH CONFERENCE

Back row, left to right : Rev. E. Brekke (Norway), Rev. F. Wisloff (Norway), A. J. Dain*, Rev. Dr. G. A. Hadjiantoniou (Greece), Prof. A Caliandro (Italy), Rev. N. Dahlberg (Sweden), Rev. G. Bartholdy (Denmark), a visitor from Yugoslavia, F. R. Cattell (Secretary, W.E.A.)

Centre Row : Dr. M. Stearns (Belgium), Dr. S. K. Hutton*, Rev. H. W. Thomas*, Miss K. Loewen (Austria), Rev. J. Chalmers Lyon*, Rev. F. Dresselhuis (Holland), Major H. G. E. Wisdom*, Rev. F. Colquhoun (Editor, "Evangelical Christendom"), F. Zilz (Germany), H. W. Hall (Secretary, W.E.A.)

Front row : G. W. Oliveira (Portugal), Baron Frary von Blomberg (U.S.A.), Bishop of Barking*, Fraulein G. Hoffmann (Austria), Lieut.-General Sir Arthur Smith (Chairman, W.E.A.), Bishop T. Arvidson (Sweden), Pastor W. Zilz (Germany) Dr. J. Elwin Wright (U.S.A.), Miss E. M. Ball (W.E.A.)

* Denotes member of Executive Council of W.E.A.

behalf of Evangelical Christians throughout the world at United Nations Organisation, and elsewhere. This International Committee is at present an interim one, and will function until the ultimate objective of a fully constituted International Body can be brought into being. The countries at present represented are Austria, Denmark, Germany, Great Britain, Holland, Norway, Portugal, Spain, Sweden and the U.S.A. We are very pleased to announce that His Highness Prince Oscar Bernadotte of Sweden has most graciously consented to be the President of this International Committee. Lieut. General Sir Arthur Smith was unanimously elected Chairman, and the Members will comprise one representative from each of the above mentioned countries.

The next step towards achieving Evangelical unity on a world-wide scale will be a larger International Conference to be convened by the National Association of Evangelicals of America. This will take place (D.V.) in New England, U.S.A., during the first week

of September 1950. Invitations have been sent to nearly every country in the world, and the World's Evangelical Alliance will be represented by its Chairman, Lieut. General Sir Arthur Smith, and Mr. F. Roy Cattell, one of the Joint Secretaries.

The Day of Prayer The Conference closed with an early morning session of prayer and thanksgiving on Friday, March 10th, and immediately after breakfast the whole party returned to London, where a Day of Prayer was observed in the Caxton Hall, with sessions at 11.30 a.m., 3 p.m. and 6 p.m. The main purpose of the Day of Prayer was to seek guidance in relation to the growing realisation of the need for closer co-operation among Evangelicals. The Bishop of Barking, who presided at the morning session, referred to the Conference just brought to a close, saying that a wonderful picture of the tremendous needs and opportunities of the present time had been presented, and that he believed the Conference marked an important milestone toward Evangelical unity in the future. He invited definite petitions for specific countries, and these were readily forthcoming, including fervent prayer for Italy, that the thousands seceding from the Church of Rome might turn to the Lord Jesus for salvation, and become preachers of the Gospel to their own people.

In the afternoon Mr. D. M. Miller of the Africa Inland Mission, who occupied the Chair, drew attention to the fact that in a time of crisis the early Church met together for prayer, with the startling result that "the place was shaken where they were assembled together," and the answer was that "that they were all filled with the Holy Ghost." This was the need of the Church today. After a survey of the mission fields and their problems Mr. Miller gave directions for the prayer session, which were followed with great earnestness. The Rev. E. F. Kevan, Principal of the London Bible College, presided over the evening gathering, and directed the thoughts of those present to Psalm 74, which deals with much that is a reproach in our day and generation. But, said Mr. Kevan, our confidence is in the sovereignty of God, and we can say with the Psalmist, "God is my King . . . working salvation in the midst of the earth." Many of the foreign delegates to the Conference were present during the day, a day that must surely result in far-reaching blessing.

Universal Week of Prayer It is impossible on paper to convey either the extent to which the Universal Week of Prayer 1950 has been observed, or the blessing which has accompanied it. Reports are coming in daily from all parts of the world, a few of which are printed elsewhere in this magazine. In some instances we have learned of the Week being observed for the first time, in others of the programme being translated into the local language for the first time. The latter is the case in Thailand, where through the co-operation of the National Christian Council, the topics were translated and circulated throughout the country in the Thai language. In Germany the Universal Week of Prayer is observed on a large scale, even in the Eastern Zone. We include three or four reports from centres in the Russian Sector. Our readers will understand why it has been deemed advisable to refer to these places by initials only. We thank God that in spite of the internal warfare, and the consequent isolation of most parts of China, the programme reached the hands of those in Shanghai who were able to translate it into Chinese, and circulate it to many parts of that distracted country. In Canada the observance of the Week becomes more and more widespread each year, and

we have received many most encouraging reports from every province of that great Dominion. From East and West Africa the story is the same, and we have received letters expressing appreciation of the Swahili programme, which is printed in London and sent to parts of East and Central Africa each year.

The fact that the first complete week in the new year commenced this year on January 1st affected the arrangements in a few centres in England, but even at home reports tell of increased interest and larger attendances in most places, and we are most grateful for the co-operation of a great number of Lord Mayors and Mayors, who either initiated or took part in a New Year Civic Service in association with the Universal Week of Prayer. We thank God for what has been accomplished at home and overseas; we also thank all those, in every centre, who so cordially co-operated by accepting responsibility for the organisation of the Universal Week of Prayer in their own locality.

Religious Liberty We hear a great deal on the subject of liberty in these days, but it is a fact that in spite of many achievements in the realms of science, education, and even human relations, there is less liberty in the world today than there was at the beginning of the century. Millions of people in vast areas of the earth live under tyranny and despotism of a soul-destroying type, and almost every action is controlled by the State or some lesser authority. The people have neither the right of free assembly nor freedom of speech, still less the right of freedom of worship.

We in this country find it difficult to realise just what this means to men and women, for we live in a Protestant country, and no countries are as free as Protestant countries. In every Protestant country in the world there is full religious liberty. The same cannot be said of countries where Roman Catholicism is the dominant religion, for Romanism is the negation of freedom. There is no freedom for Protestantism where Rome holds sway; there never has been, and if Rome has her way there never will be. If it were in her power the Church of Rome would banish all Protestants from the earth. Thank God it is not. But in Spain and some South American countries today men and women are suffering severe persecution because of their Protestant faith.

Following the recent outrages in Bolivia, where missionaries were set upon by a mob stirred to frenzy by the R.C. priests and murdered, comes news from Peru that the Roman Church is trying to get a law passed in that country which will make the Roman Catholic marriage ceremony the only legal one. At the present time it is the civil marriage which counts, but the R.C. Church wants to have this authority in her own hands. We need to pray that God will frustrate all such efforts, for they would have terrible repercussions on Protestants.

The Situation in Spain The Spanish Protestant is looked upon by the Government as a second-class citizen. He cannot hold official position in the Government, nor can he become an officer in the Army unless he conceals the fact that he is a Protestant. He is not allowed to worship in public. His church or chapel is not permitted to display any exterior evidence that it is a place of worship. It cannot advertise its existence, nor can it be listed in the public directories. Marriage and baptism by Protestant ministers have no legal recognition, the dead are denied interment in church cemeteries, and, because of the very small number of civil burial grounds, must often be buried in the open field.

The following is a translation of the

decision of the Standing Committee of the Town Council of San Feliu de Llobregat last July on an application from the Evangelical Pastor for permission to hold Evangelical services in a house in the town: "Having examined the petition signed by the Evangelical pastor D——— in which permission is solicited to hold evangelical services in No. 22 Paseo Nadal, of this town, in accordance with Article 6 of the Bill of Spanish Rights, the Standing Committee of this Town Council, meeting on the 4th inst., taking into account that the celebration of any dissident act of worship would cause serious offence to the inhabitants of this town, so deeply rooted in the principles and practices of the Catholic Apostolic Roman Church, unanimously decided not to grant the petition. I accordingly inform you of this decision as a reply to your petition of the 2nd inst."

Recently, in Barcelona, two young Protestants, both residing in that city, made application to contract a civil marriage. Enquiries were made and it was found that both the young people had been baptized as infants in the Roman Catholic Church, although they had since embraced the Protestant Faith. In Spain the law which governs such matters is the Code of Canon Law, and this lays down that all who wish to contract marriage, and who have been baptized in the Roman church, even if they have since abandoned it, can only be married by a Roman Catholic priest in a Roman Catholic church. The application of these two people was therefore refused. They appealed to a higher court, which confirmed the ruling of the first court stating "that baptism indelibly stamps the character in such a way that it disqualifies any marriage different from the Canonical, even when parties have formed part of another religion."

The above are two examples of the kind of 'liberty' experienced by Protestants in a Roman Catholic country. It may be regarded as typical of what the Roman Church would enforce in any country where it is strong enough to control the Government.

Revival? Many who have read about the ministry of Dr. "Billy" Graham in the United States are asking whether a revival has commenced in that country which may spread to Europe, and throughout the world. Dr. Graham, who is a Vice-President of the Youth for Christ International, opened an evangelical campaign on the last day of 1949 in the city of Boston, Mass. Such great numbers attended this opening meeting that four different auditoriums were subsequently needed to accommodate the crowds who gathered to hear the Gospel preached. 6,000 people were present in the Mechanics Hall on New Year's Eve, another 6,000 came the next day to the same hall. On the following days it was found necessary to use the Park Street Church and the Boston Opera House in addition to the Mechanics Hall, and the campaign culminated in Boston Garden, when 16,000 were present and an additional 10,000 turned away for lack of accommodation.

So remarkable were these evangelistic meetings that the Boston newspapers gave the campaign front page position on every one of its 18 days. In two weeks there were as many converts to Christ as in the entire eight weeks of a similar campaign conducted by Dr. Graham in Los Angeles in the autumn of last year. The fact that 74 per cent. of the population of Boston is Roman Catholic, and 15 per cent. Unitarian, makes the results of Dr. Graham's campaign the more remarkable. The campaign, however, has not ended. It was resumed in March (when these Notes were being written), and between the two visits of Dr. Graham to Boston more than 10,000 Prayer meetings were instigated for a tremendous spiritual awakening in the U.S.A.

Obituary It is with great regret that we have to record the death of two members of the General Council of the Alliance since our last issue.

The Rev. Harold Earnshaw Smith, while convalescing at Worthing after his long illness, died suddenly in his sleep on March 9th. The Evangelical world as a whole has sustained a great loss in the death of Mr. Earnshaw Smith, and many Societies in which he took so active an interest will find it hard to replace the help and advice he readily gave. As Rector of All Souls, Langham Place, since 1936, and subsequent to the bombing of that Church at St. Peter's, Vere Street, he maintained an important Evangelical witness in the West End of London. The Executive Council of the Alliance would take this opportunity of extending to Mrs. Earnshaw Smith and her family their very sincere sympathy.

Mr. Albert Mitchell died on March 21st, also in the South of England. Mr. Mitchell had a wide influence, especially in the Church Assembly and in the Councils of the Evangelical section of the Church of England. He was the " Father " of the Lay Islington Conference, and as a lawyer he devoted much work to the legal aspect of ecclesiastical matters. The Church of England has indeed lost an outstanding layman.

The 104th Annual Meeting As announced in our last issue this meeting will take place in the Central Hall, Westminster, at 7 p.m. on Wednesday, June 14th. In view of the developments reported elsewhere concerning the Festival of Britain, the meeting will take the form of a great public rally to launch the campaign to be undertaken by the World's Evangelical Alliance in connection with the Festival. Our desire is to bring before the British people the profound influence of the Bible and the Evangelical message upon the history of our nation, and more especially during the past 100 years. The title of the meeting will be:

" THE BIBLE, THE GOSPEL, AND THE FESTIVAL OF BRITAIN."

The Chairman of our Executive Council, Lieut. General Sir Arthur Smith, will preside. The Speakers will be Rev. Dr. W. E. Sangster, the Lord Bishop of Worcester, and Professor James S. Stewart. Dr. Sangster is well known as Minister of the Central Hall, Westminster, and is President-elect of the Methodist Conference. Many will recall that the Bishop of Worcester, who is a Vice-President of the World's Evangelical Alliance, was formerly Secretary of the Church Missionary Society, and many others will remember the remarkable series of Bible readings he gave at Keswick last year. Professor James Stewart, whose ministry at Morningside Church, Edinburgh, for many years played a unique part in the spiritual life of that great city, now holds an important position at Edinburgh University. It is seldom that he visits London, and we are confident that many will want not to miss this opportunity of hearing him. The music for the meeting will be under the direction of Mr. Fred. Geoghegan, Organist of All Souls, Langham Place, with St. Peter's, Vere Street, and the singing will be led by the boys of the London Choir School.

A limited number of reserved seats will be available in the centre of the Hall for which a reservation fee of 1/- each will be charged. A large number of reserved seats in other parts of the Hall will be available free of charge. Applications for tickets either at 1/- or free should be made to the Secretary, World's Evangelical Alliance, 30, Bedford Place, London, W.C.1. In addition, there will be a considerable number of seats available for which no tickets will be required.

IMPRESSIONS OF THE HILDENBOROUGH CONFERENCE

By the Rev. Dr. G. A. Hadjiantoniou
(*Moderator of the Greek Evangelical Church*)

As one of those who had the privilege to attend the International Conference held under the auspices of the World's Evangelical Alliance at Hildenborough Hall, I would like, in a few words, to give my impressions of it.

Let me start at the circumference and thence proceed to the centre of things. At the circumference we should place, of course, the beautiful surroundings in which the Conference was held. If Kent is the "Garden of England," a very beautiful spot in that garden was sought indeed to give hospitality to our Conference. To the circumference of things there belongs, again, the stately house which opened its gates to receive us, and the minute care which was taken so as to make our stay there as comfortable as possible. Should we dare close this paragraph without saying a word about the meals? Some of the delegates came from countries which had passed through the experience of starvation, and they will long remember their stay at Hildenborough Hall.

The Delegates

Twelve countries in all sent delegates to the Conference. In addition to Great Britain and the U.S.A., the Continent of Europe was represented, if not fully, yet in an adequate measure. From the countries of the extreme North and from the sun-kissed lands of the Mediterranean, from the shores of the Atlantic and from the heart of Europe, where a few years ago there raged the war, there came the Lord's servants to confer with each other in matters of great importance for His work in those countries. Yet though they came from so many countries, and representing such varied types of civilization, they worked together as a team, with one heart and one mind, thus once again giving evidence that in the Church of Christ there is neither Greek nor Jew, but that all are one in Him.

Opportunities for disagreement and for possible estrangement from each other were not missing. Indeed, the very purpose for which the Conference was convened contained sufficient quantity of inflammable material to wreck it, should it have been governed in a less rich measure by the Spirit of Christ. For the Conference was convened for the purpose of giving the opportunity to Christian leaders in various countries to discuss the possibilities of forging a closer link of co-operation between the Evangelical groups in those countries, and unavoidably there arose the thorny question of the relation which each of those groups has with the World Council of Churches.

Loyalty and Charity

From the beginning it was made clear that on this vital question there was much divergence of opinion. The delegates of certain countries refused even to consider the possibility of severing their relations with the World Council of Churches, while to others the very name of that organization was synonymous with apostasy. A less Christ-governed conference might have stumbled fatally over this question. It is therefore with a sense of sanctified pride that one can report that the Hildenborough Conference, far from stumbling over this difficult question, faced it in a spirit of frankness and Christian understanding and laid down sound principles for the solution of the problem. And these principles are, on

the one hand, absolute loyalty to God's Word and to the Living Lord of the Church, which would tolerate no compromise whatever with Modernism and unbelief; and, on the other hand, that spirit of Christian charity which would permit the group in each country better to visualize and appreciate the peculiar conditions obtaining in another country, and thus more effectively to help their brethren in that country, without dictating to them their own views.

It is not very often that in conferences which have to deal with religious matters both these principles are kept in view. It was therefore with a deep sense of relief and gratitude that one saw these principles in a well-balanced way applied to our Conference; and if all the delegates are to be congratulated for this fine spirit which was exhibited, no doubt the lion's share of the praise would have to go to the Chairman of the Conference. It can be said with truth that General Sir Arthur Smith's able and tactful hands were greatly responsible for giving to the conference its proper mood, and to its work, its proper shape.

The Day of Prayer

The Conference ended in the only fitting way: by a day of prayer. After all, what can we hope to do to promote the work of our Master, each of us in our own particular corner of the field, and to solve the problems with which this work is so often beset? We can, of course, confer with each other and seek each other's advice and help; and all of us left the friendly shores of Britain much better off for that brief time of fellowship at Hildenborough. But even that means of encouragement and succour, important as it is, how far can it take us? The only place to which we can bring our problems and difficulties is the immediate presence of God in the hour of prayer. And, personally, I have no doubt that that day of prayer spent in the heart of London by people belonging to so many countries will greatly advance the cause which is so dear to our hearts, namely, a close co-operation between the God-honouring and Bible-believing Evangelical groups in the various countries of Europe, and, indeed, of the whole world. May God grant it!

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A View of Hildenborough Hall

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FESTIVAL OF BRITAIN, 1951

IN connection with the Festival of Britain 1951, attention was drawn in the last issue of EVANGELICAL CHRISTENDOM to the fact that little or no official provision was being made for recognition of the Bible and the Christian way of life within the Exhibition. The Council of the World's Evangelical Alliance is glad to be able to report that a unique opportunity has occurred for obtaining the use of the Great Hall at the Central Hall, Westminster, during the whole month of September, 1951, the culminating month of the Exhibition. The challenge of this opportunity was faced at a recent meeting of the Executive Council, and it was unanimously agreed that the Alliance should embark upon this enterprise.

Subsequently an informal gathering was held, to which a number of leading evangelicals and representatives of many Evangelical Societies were invited. Their views and counsel were sought as to the best use which could be made of the opportunity at our disposal during this period.

An Exhibition

As a result of free and frank discussion two clear lines of action emerged. As the occasion is that of an Exhibition, it was strongly felt by many that visual expression should be given to the work and witness of all sections of the Evangelical world, both at home and overseas. Many thousands of visitors are expected in London from all parts of the world, as well as from the British Isles, and their purpose in coming will be to see an Exhibition. This Exhibition will be incomplete unless the influence of the Bible and the Christian way of life is clearly set forth. The second great purpose should undoubtedly be that of Evangelism, this being the key-note of the hope of our Nation and Empire for the future.

Soon after this informal meeting had been held, in a very remarkable way the whole of the buildings of the Central Hall, Westminster, became available during the greater part of September 1951. These have now been reserved and the general plan, which still remains to be worked out in detail, will be that the large halls in the basement and on the ground floor will be used for Exhibition purposes—for the showing of films, and for missionary lectures and demonstrations. A complete programme will in fact be worked out covering the whole of each day. The Great Hall will be used for a series of lectures in the middle of the day; for demonstrations during the afternoon; and each day will culminate with a great evangelistic service in which leading evangelists of our country will be invited to take part.

The Bible and the Nation

Provision is also being made for open-air witness and a number of other activities all directed towards the two-fold objective. The central theme will be that of the Bible and its relevance to the life of our Nation to-day. In this way it is hoped and believed that the World's Evangelical Alliance will once again provide a common platform for all those, both within the great denominations and in the many inter-denominational societies, to unite in a really effective witness during the closing part of the Festival of Britain. Thus an immediate opportunity presents itself for the Evangelical Co-operation referred to in the last issue of EVANGELICAL CHRISTENDOM, viz. co-operation not in theory but in fact, resulting in united action.

In a recent Diocesan letter the Archbishop of York wrote :

"I am afraid it is true that in Great Britain there is an increasing number of those who never read the Bible ; who do not possess it, and who are ignorant of its nature and its contents . . . In the past the influence of the Bible on national character has been very great. It has helped millions to realize the unseen spiritual world and to gain some knowledge of the living God and to love righteousness and hate injustice . . . The causes of neglect of Bible reading are many. Once it was the only book accessible to all. To-day it is among the many which week by week are poured on the world by the publishers. The nature and purpose of the Bible are also widely misunderstood . . . It is important to remedy this ignorance. Evangelistic appeals will largely fail when addressed to a Nation which is unacquainted with the Bible . . . It is useless to expect a return to the Bible simply by exhorting people to read it. They must be given help to understand it and the reason why the Church still believes the Bible is the Word of God and a lantern to our feet on the way to life eternal. Continued and widespread neglect of the Bible would be nothing less than a national disaster."

Preliminary Meetings

These are indeed challenging words, and it is hard to know where to begin to remedy a situation which seems almost hopeless. The Council of the Alliance, however, feels that something must be done before September 1951, and they therefore hope to hold a series of preliminary meetings, again on the theme of the Bible and our national life, but particularly directed to stimulate Christian people and church members to a renewed sense of responsibility in this matter. These meetings would be held in the Central Hall, Westminster, on the first Monday in October, November and December 1950 ; continuing on the first Monday in February, March and April 1951. A programme is being planned to include those who can speak with authority on different aspects of this great subject.

With these matters and the increasing gravity of the world situation, the observance of the Universal Week of Prayer at the beginning of the second half of this century should indeed take on greater significance than for many years. Plans are being made to increase the observance of the Universal Week of Prayer in many parts of the world, and we take this opportunity to announce that a series of meetings in the centre of London will also be held in the Central Hall, Westminster, from January 8th-12th inclusive.

It will not be sufficient, however, for Christian people to pray only during the first week in January. May we urge all our readers to pray now and continuously that the great opportunities which present themselves to the Alliance in these days may be used wisely, and that the result may be a closer drawing together of all Christian people, a breaking down of many barriers of prejudice and misunderstanding, the bringing of many to a saving knowledge of the Lord Jesus Christ, both in this land and beyond the seas, and perhaps the beginning of a great spiritual awakening in our land which alone can provide the answer to the many and varied problems with which we both as a nation and as individuals are confronted.

F.R.C.

READERS' COMMENTARY

Romanism and Communism

As mentioned in the Editorial in the last issue of EVANGELICAL CHRISTENDOM, we invite short contributions from our readers in reference to articles previously published. We print below the first of these contributions, which comes from Mr. A. L. Haig, European Representative of the British and Foreign Bible Society. It has reference to the phrase in the Headquarter's Notes of the last issue (p. 6), that our "two great enemies" are Communism and Roman Catholicism.

ARE we right to bracket the Roman Church with Communism as our enemies? It is true that in the following paragraph there is sad reading about the persecution of Protestants in Spain and Portugal. Some very strong adverse points are also scored by Mr. Goyder in his interesting article. Nevertheless I recall that the 39 Articles of the Church of England evidently recognise the Romans as a Christian Church for they speak of it having "erred." As a matter of fact many of us have met real Christians who are members of that Communion. Did they become Christians in spite of or through their Church membership? Surely through their Church membership for the Roman Church does contain the full Gospel, however much it may be covered up by errors.

On the other hand I do not think that Communism ever produces Christians, though there are Christian Communists. It is obviously anti-Christian. That is why I suggest we are mistaken in bracketing Roman Catholicism and Communism as our "two great enemies." Why should we discount the possibility of a new reformation in the Roman Church, just as the Roman Church in England was reformed 400 years ago?

As a matter of fact there are remarkable signs in many lands that the Roman Catholic Church is beginning to feel its need of the Bible. As far back as November 1933—just when the Roman Church in Germany was beginning to suffer Hitler's persecution—a "Catholic Bible Movement" was formed in Germany. I met the secretary of this Society on several occasions, and followed the fortunes of this new effort with much interest. With the full backing of their bishops they encouraged the circulation and reading of several millions of Bibles among Roman Catholics in Germany, and it is not altogether far-fetched to see in the strong resistance that the Roman Catholics put up to Hitler's heathendom the influence of those Bibles. I know as a fact that regular Bible study was carried on by the priest and his congregation in some Churches.

Today excellent translations of the Bible, based on good Hebrew and Greek texts, are being widely circulated in a number of countries. In Czechoslovakia, for instance, 350,000 copies of the New Testament have been circulated by Roman Catholics since the war. New translations are being published by the Roman Catholic Church in France, Belgium, Poland, etc. In one European land the Roman Church has actually appealed to the British and Foreign Bible Society to publish and circulate their Bible! There is undoubtedly a movement towards the Word of God in Roman Catholic lands, which is entirely new.

If the Holy Spirit is at work in a new way, let us humbly seek to forward such

(*Concluded on p. 64*)

THY KINGDOM COME

By Air Vice-Marshal The Rev. Canon Leslie Wright, K.H.C.
(*Chaplain-in-Chief, Royal Air Force*)

An Address given at the Central London Meeting of the Universal Week of Prayer, Church House, Westminster, on Wednesday, January 4th, 1950.

"*And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come*" (Luke 11.2).

As we pray, particularly today for "nations and rulers," there could hardly be a more apposite prayer than that. I would suggest three meanings to that phrase "Thy Kingdom come." Not one of these meanings can be held in isolation: they merge one into the other: and if any of the three thoughts that I suggest should ever be isolated, then your faith would be lop-sided, and you would not be true to God's revealed will.

The Reign of Righteousness

"Thy Kingdom come." The first meaning of that petition, as I see it, is this: *May the reign of righteousness and of right relationships be realised everywhere.* The Old Testament, as you so well know, has no use whatever for religion without righteousness: it has no use whatever for religious ceremonies without real community behind it. "Bring no more vain oblations: your new moons and your appointed feasts my soul hateth: they are a trouble unto me: I am weary to bear them." Isaiah saw that the Kingdom was no mere outward show. It was something deep in the hearts of men and covered the whole of life. "Wash you, make you clean: put away the evil of your doings from before mine eyes: cease to do evil: learn to do well: seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Those ancient words, which we know so well, are desperately needed to be made known throughout the world today. I think of those words of Micah, to my mind some of the greatest words in the Old Testament, revealing, as they do, in a quite extraordinary depth and marvellous simplicity, the mind of God. "He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

How desperately the nations need to remember that God's will is that we "do justly, and love mercy." When you pray this prayer for the nations of the world, you are praying that nations and rulers, in the words of the New Testament, may "walk in the light," casting aside everything that light condemns, and following after everything to which the light leads. In our own day and generation all kinds of men and women have struggled for this kingdom of social righteousness: J.F.D. Maurice, Charles Kingsley, Keir Hardie, Lord Shaftesbury, Scott, Holland, Archbishop Temple, and others. They saw, as we must see, that when we pray "Thy Kingdom come" we are praying for the reign of righteousness throughout the world.

The Returning King

To pray "Thy kingdom come . . . on earth as it is in heaven" does not mean only that we want the principles of the Sermon on the Mount followed throughout the world. It means that, but far more than that. It means—and this is my second suggestion—*may the King return to reign on earth.* While the writers of the Old Testament looked

AIR VICE-MARSHAL THE REV. CANON LESLIE WRIGHT, K.H.C.

forward to the reign of righteousness on the earth, they never saw it coming without the leadership and power of Almighty God. The Kingdom is never a man-made thing. We have got to remember, and to help others to remember, that the Kingdom can never be built up by education, nor by politics, nor by any scientific discovery of any kind. The Kingdom comes from God.

In my Service so many people are longing quite honestly for the Kingdom of God, as I have depicted in this, my first suggestion, in regard to the reign of righteousness. They want men to be honest, and clean, and upright, and generous. And that is all to the good. But we have got to insist again that all these things can never be achieved in the hearts of men except by the Grace of God. The prophets of old saw the Kingdom, as you know, from the Old Testament : they saw wonderful pictures of the Kingdom in human life, and in nature, but they always saw it through God.

The reign of righteousness is connected with the coming of a Child. "For unto us a Child is born, unto us a Son is given : and the government shall be upon His shoulder ; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His Government and peace there shall be no end." Where he is King things are utterly different : and there is no king that the world could ever know in any way like our Lord and Saviour Jesus Christ. We can say, re-echoing the words to be found in the Book of the Revelation : " Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Here, and only here, power never corrupts. And it is only as Christ, Who came as a Babe, and died on the Cross to be our Saviour, it is only as He is King in the hearts of men that the Kingdom of righteousness can come.

Personal Application

But we cannot pray that prayer " Thy Kingdom come " without applying it personally. If you would really pray that prayer you must pray it in this sense—*Be King of my Life*. We are so ready to criticise others harshly, and ourselves easily. There are so many of us who look out on the sordidness, the meanness, and the selfish interests of the world like the pharisee of old. We pat ourselves on the back, and we say, " We thank Thee that we are not as other men are." That is particularly true of the Evangelical outlook on the Christian faith : we too easily tend to be pharisaical. When you pray " Thy Kingdom come " you will pray " Be King in my life," and that will mean that you will be in the dust at His feet.

Ezekiel saw the Kingdom as something inward. He tells us that when we see the glory of God we loathe ourselves. And if we walk with Christ as King we

shall, surely, go on loathing ourselves, and the closer we walk with Him the more shall we loathe ourselves. Augustine said that the greatest Christian quality is humility. And if Christ is King it will reveal itself in our daily lives.

I visited one of our Theological Colleges not many months ago, and I met there a young Air Force officer; he had a distinguished record, and had done extraordinarily well during the War. He seemed so unlikely a man to be preparing himself for ordination that I was rather inclined to marvel at seeing him there. I said to him, "How did you find your way here?" And he replied, "It was my navigator." What a wonderful testimony to the witness of that navigator!

The fragrance of your life, the words you speak, and the deeds you do will reveal to those around you that you are a channel of His love, and that Christ is King in your life. A young officer for whom I have a great admiration—he is now serving in Malaya—came to this point. He prayed this prayer, "Thy Kingdom come," but he had never prayed it personally. As someone pointed out to him, he gave Christ prominence, but he never gave Him pre-eminence. Later that young officer gave Christ that pre-eminence in his life, and he prays the prayer now, "Be King in my life."

PRAYER THE CHRISTIAN'S WEAPON

By the Rev. Alan Redpath

An Address given at the Central London Meeting of the Universal Week of Prayer, Church House, Westminster, on Thursday, January 5th, 1950.

I AM sure that there is an increasing recognition on the part of the Church as a whole that Evangelism must take a predominant part in her life. There are widely different meanings, of course, which are given to that word, Evangelism, but nevertheless, I see signs everywhere that the Church is rising to the recognition of the fact that she must witness to Christ. And, furthermore, she is rising increasingly to a recognition of the fact that the task of witness has never been intended to be restricted to the clergy and ministers of the Church, but rather is the privilege and responsibility of every born-again child of God. Indeed, the New Testament seems to me to make it abundantly clear that the Lord Jesus Christ places His Church square between Himself and the soul without Him. That is to say, He holds His Church responsible for proclaiming Him to every creature, for making His Name known among those who know Him not. I believe that when the Lord turned to a few of His disciples, and said, "When the Holy Spirit is come to you He will convict the world of sin" He was saying something then that he is saying still to the Church today, that when the Spirit of God is come upon us, His people, He will convict the world of sin, and the greatest of all sins—"of sin, because they believe not on Me."

Primary Responsibility

Now, my dear friends, I find the situation, broadly speaking, from my own limited experience of it, something like this: that while there is the recognition on the part of the Church of

the need for an individual witness to the Lord Jesus Christ, I am not quite sure that the Church is realising to-day that she is failing in this primary responsibility. She should be living on such a high spiritual plane, on such a level of spiritual quality of resurrection life, that the great Head of the Church should be able, through her witness, to convict men and women of sin.

I find to-day that people are quite interested in the Gospel—but that is about all. This world presents to the Church in its present condition a unique platform upon which to display the glory of the Lord Jesus. Men are admitting their own bankruptcy to bring about a new world order about which they have thought and hoped for so long : they recognise that, somehow, the situation is out of human control. And yet, in spite of that fact, and in spite of the readiness to assent when the Gospel is proclaimed to them in a language that they can understand, there seems to me to be a desperate lack of any real conviction of spiritual need on the part of men and women generally.

Just before the war ended, I was taking a series of meetings in Newcastle-on-Tyne. I was born and bred in that town, and I went back to my home town where I had done everything except live for Christ : I went back there and proclaimed, to those who knew me, Christ as my Saviour and Lord. In that town I had played football, I had learned to dance, and to drink, and to live for the devil. It was a thrilling experience to go back to my home town and to declare the saving grace of the Lord Jesus. Among the many gatherings in the City Hall during that three weeks' Mission, one stands out in my memory, held in the Central Station Hotel. It was a meeting at which Sir Angus Watson took the chair : there were about eighty business men present, most of whom I had known since the days of my childhood. They sat there and listened for about forty minutes while I put to them as straightly as I could the message of the Risen Lord. They had chosen one path of life to follow, and I had chosen another. They listened intently to what I had to say.

After the meeting was over, a few of those present, whom I know very well, said to me : "We have been interested in what you have told us. Would you like to have tea with us so that we may have further talk with you ?" (I had had tea, but I had no hesitation in accepting their invitation.) We sat in a cafe in Newcastle, and they began to remind me of the games we used to take part in, and the dances we used to visit, and the way we used to spend our Saturday nights together. I could perfectly well see that they were trying to make me believe that I had become a victim of some kind of hallucination. After a time, I said : "I have listened to you ; it's my turn now. I want to ask you one straight question. I spoke to you in the Central Station Hotel about Someone Who has completely transformed my life, Who has broken the power of sin, Who has given me a new purpose in life, to live for Him. I can talk to you frankly because we have known each other since childhood. You have heard me tell you of One Who has revolutionized my life. What have you got to say about that ? What is your answer to that ?" One man, a leading chartered accountant, said : "Let me speak on behalf of us all. I think we are all agreed that what you said was absolutely right. But we are not prepared to do anything about it."

I suggest to you that that is the reaction of men and women, speaking generally, to the presentation of the Gospel to-day. I believe that in this modern generation we are faced with a situation which is crying out for Gospel preaching in the power of the Holy Spirit. In so many cases, we, as Christian people, have not recognised this fact, that witness to Christ is inseparably connected with communion with Christ,

and prayer to God in His Name. We are living in days when the Church is in great danger of substituting hurry-scurry, rush, activity, crowded meetings, even evangelistic missions, for men and women on their knees in travail before God. I recall that the Apostle Paul said: "Little children, I travail in birth till Christ be formed in you." I am sure we have got to realise more than ever the direct connection between real prevailing prayer and the direct witness to the Lord Jesus.

Repelling the Enemy

It seems to me that prayer has a three-fold effect upon our testimony. First of all, *prayer drives back the devil.* We think of the men and women around us. What charming people many of them are! I come into contact with them every day of my life: some of them far more easy to get on with than many of those who profess and call themselves Christians. Many of these delightful people, clean-living, moral, and respectable, but yet who do not give a thought to the claims of God upon their lives. How we long that they might realise the truth of their redemption through the blood of Christ! And why don't they? Simply because the god of this world has blinded their minds. What is the good of talking to men about Christ unless the windows of their minds are open to Him, unless the veil has been drawn from their eyes, and they are able to say in the words of one of old, "Whereas I was blind, now I see"?

What is the position to-day? We can talk to people, and bear our witness to Christ, and yet they can make us feel absolutely stupid as we realise how ineffective we are. But what a difference it makes when we begin to talk to the Lord about them! For, you see, prayer drives back the enemy. I believe that God has placed in the hands of the Christian Church this tremendous weap-

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on: and when a Christian comes to God in the Name of Jesus Christ, and, through the merits of His blood, pleads before Him on behalf of one for whom he is really spiritually concerned, at that moment, heavenly forces are released which drive back satanic powers: and the one prayed for is at last free to think for himself about God. When we start dashing about to our meetings, good as they may be, and planning our evangelistic gatherings, I suggest to you that in nine cases out of ten the Church of Christ in this land is putting the cart before the horse. The first essential is that there should be prayer, that there may be lives into which the seed of God's Word may fall.

Recently it came in the course of my ministry to visit a certain home at Wandsworth where the husband had been the featherweight boxing champion of Britain. But drink, gambling, and every possible form of vice, had gained an entrance into that home. I had been asked to go and speak to that husband and his wife about the Lord. It was a desperately unhappy home. On the walls there were pictures of the grown-up family sitting in a public house, with glasses of beer in their hands. That

was the atmosphere in which I found myself.

I had spent the morning in prayer asking that the Lord would give me all the grace that I needed, and would prepare the hearts of those people to receive His message. I only had to mention the name of Jesus, and to speak to them of His love, to realise that their hearts were at once softened: I knew that they were prepared to listen to my message. Others might well have thought that I would have received only one reception in such a home—to be shown the door. That man and his wife are not converted yet. Much more prayer will be needed before the devil is truly driven back. What I want to emphasize here is that it is only when the child of God is on his knees before God that the victory will be won; and the Church will advance only in proportion to the time which she really gives to secret, prevailing prayer. It is prayer which releases the channel through which the Spirit of God can flow through our lives into the lives of others.

Drawing Men to Christ

That leads me to say this, that *prayer draws men to Christ*. We think of one day in the life of our Lord (Mark Ch. 1). He had had a busy time. He had been preaching in the synagogue, He had been visiting the home of Simon Peter, and healing his mother-in-law who was sick. And at eventide those who were needing His help gathered round His feet, and He healed them all. We read that early in the morning, a great while before day, He arose and departed into a solitary place apart for prayer. When He came down, His disciples said to Him: "All men seek for Thee." I often think they must themselves have felt very humiliated: they, obviously, were not good enough.

The world can always distinguish between the busy Christian worker, and the man who really prays: and it is the one who really prays that the world will seek after because it is conscious of the presence of Jesus in that life. It is prayer which draws men to Christ. How often you have tried to talk to others about the Lord: you have tried to witness for Him: yet it has all proved futile. May this Week of Prayer teach us afresh that the first essential in our Christian witness is to pray.

The last thought I want to leave with you, as I seek to point out to you the vital relationship between prayer and testimony is this, that *prayer delivers the man who prays from himself;* and perhaps this is the most important thing of all. Think of the Lord Jesus in the Garden of Gethsemane, as He sweated great drops of blood, and as He shed tears for us, and prayed, "If it be possible, let this cup pass from Me; nevertheless, not My will, but Thine be done." He was delivered from all things else: there was a complete abandonment to God and His purposes for the world. I think what the Church, and what the individual Christian, needs to-day, is a tender heart, a heart that is real in its devotion to the Lord, a heart that is tender in its love to others.

God forgive us! Some of us are terribly orthodox and fundamental. We pride ourselves on being so sound. But not a spark of love for our fellow men seems to shine out from our lives. Why? Because it is just head knowledge. There are so-called Christians who have never truly been to Calvary, and to know what it is to have their hearts broken before Him. It is when people see that we really love and care for them, when we are prepared to go all lengths that we might lead them to Christ, then they will begin to "take knowledge of us that we have been with Jesus."

UNIVERSAL WEEK OF PRAYER

Reports from Various Centres Throughout the World

SINCE the middle of January reports have been reaching our Headquarters from all parts of the world with regard to the observance of the Universal Week of Prayer. Below we are sharing with our readers a selection of these reports in order that they may rejoice with us in the signal blessing which has once again attended this world-wide effort. In particular we thank God for the spirit of Christian unity which has found expression in the various centres, and for the ready co-operation of Christian leaders of all denominations which has contributed so largely to the success of the united meetings.

DENMARK

COPENHAGEN. I think it is generally felt that we have gathered closer together in recent years. Although the gatherings have not been so large as in previous years, the fellowship gained from them has been deeper, and has seemed more vital and precious to us in the Danish Evangelical Alliance. This has been particularly apparent in Copenhagen, where there has always been more response than in the country, because of the great need in our big Capital. Here there is secularisation, a large number of people never going at all to hear the Word of God. As a result of the war there is no bitter hatred of the Church and Christendom, but rather an apathy and a feeling of hopelessness, which presents a new challenge to us and Our Lord's Message.

In Copenhagen, and a few of the biggest towns, there have been during the week great meetings following the Prayer Meetings, where nearly all Evangelicals have been represented. In Copenhagen we experienced a hearty fellowship amongst all Evangelicals during the whole week, meeting in different churches each night. On Saturday night we all met together in the largest Baptist Church, and celebrated our Lord's Supper.

As usual on the last Sunday we closed the week with a great meeting in a fine room at the Copenhagen Home Mission. It was a blessed night, the room being almost overcrowded. For the second time we had a special meeting for the youth from all Evangelical Congregations in a great hall; 1,700 young people were there. A band from the Salvation Army played, and a choir from the People's Church sang hymns. One of the best-known Pastors from the same Church and a woman Missionary Salvation Army Officer gave the address.

GERMANY (EASTERN ZONE)

The following reports have been received from the Eastern Zone of Germany. In order not to cause embarrassment, and possibly more serious difficulty, to those concerned, each centre is referred to by an initial letter only.

H. On the Monday evening we gathered together in the Swiss wooden house of the VCJM for the first prayer meeting. On the very first evening this was well attended, on the subsequent evenings many had to stand round the walls. Brothers, pastors, preachers of all circles spoke on the different themes, each evening a different one. There was a good participation in prayer and the Lord was perceptibly amongst us. The closing meeting took place on Sunday, 8th January, in the Lutheran Church and was rich in blessing.

Afterwards when we were together

still in a brotherly circle, in the council room of the Evangelical Community, the wish was expressed by two devout pastors that it might be possible to come together more frequently. It was then decided that we would come together as Alliance on each fifth Sunday in a month. It was particularly pleasing to me that the wish came from Church circles, as I had often felt this desire and had often mentioned it.

P. The Alliance week of prayer took place this year noticeably with the rich blessing of our God. In spite of the bad weather on some days it enjoyed a growing attendance as the week went on by members of all Christian circles. Without doubt the closing meeting on the Sunday evening produced the highest point of the whole week, not only in the largest number being present, but also in the spiritual fulfilment and participation of all the congregation in the word of God witnessed to them. A living union of prayer, in which the young also took part, was the answer of the community. The meeting broke up with heartfelt union and deep joy for this united week of prayer and with the promise to continue in the New Year to intercede with our Lord for one another, sincerely and faithfully.

BELGIUM

BRUSSELS. In the city of Brussels and suburbs there are Evangelical Churches of French, Flemish (Dutch) and English expression. From Monday the 2nd to Saturday the 7th January each of the three groups of churches had combined services or prayer meetings in the different churches belonging to the particular language group. The communities, thus brought together, belong to the Reformed (State) Church, Reformed Free Church, the Dutch Reformed Church, Church of England, Methodist Church, Salvation Army, Pentecostal groups, etc. On Sunday evening the three language groups joined together for a united inter - denominational and tri - lingual Communion Service, which was held in the Central Methodist Church.

I, as the Chairman of the Council of the Federation of the Protestant Churches of Belgium had the honour to preside and officiate in French, being assisted by Dr. P. Fagel, officiating in Dutch, and Rev. H. H. Stanley, officiating in English. This unusual and impressive service made a most fitting conclusion for the Universal Week of Prayer, which this year has brought our comparatively small Brussels Protestantism a most appreciated and blessed opportunity of realising the value of fellowship in prayer and worship with brethren scattered around the earth.

TURKEY

MARDIN. Meetings were held on five afternoons during the week. The pastor conducted the prayer service on Monday and Friday, Mrs. White had the Wednesday meeting, Melek Bey, our Reading Room attendant, had charge of the Tuesday service, and I (Rev. Raymond F. White) had the Thursday meeting. We followed more or less closely the outline provided by your office, and translated for us by our Publishing House in Istanbul. Weather conditions were unfavourable, but we had an average attendance of 20 or so. People readily took part in the services when asked to do so. On January 8th we had a Communion Service, which is always a significant occasion.

ITALY AND SPAIN

NAPLES. I enclose a copy of the handbill announcing the arrangements for the observance of the Universal Week of Prayer in Naples. You will see that meetings were held in seven centres, with a different pastor presiding each night. I wish to report to you that the attendance was good, and both the spirit and interest brought much edification. It helped once more to bring members and ministers of different

churches together. This is my first year as an active minister in Naples and vicinity, and I am delighted to be working in harmony with the brethren here.

SPAIN. We have received but few details of the observance in Spain. In Seville and Madrid the meetings were exceedingly well attended, and a fine spirit of prayer prevailed. In Valdepenas, where there has been intense persecution just lately, there was an attendance every night during the week of 50 to 60, mainly young people, and there was also a splendid spirit of prayer.

CANADA

OAK BAY, B.C. The meetings this year were very small. Victoria has had the worst winter on record, with snow and ice and almost zero weather. We have in the past boasted of "Green" winters, but this one has been "White" with a vengeance, and none of us feel very happy about it. Besides making it impossible for many folk to get out it also brought influenza. However, it is good to note that there were those who did get together, and they had a very precious time around the Throne of Grace. We know that it is not always numbers that count. The Word tells us that the effectual fervent prayer of a righteous *man* availeth much. We go forward into 1950, therefore, believing that God does hear and answer prayer, and expecting to see results; not so much because of our asking, but because He is able.

BROWNSBURG, QUE. The Universal Week of Prayer has been observed in the towns of Brownsburg and Lachute, Quebec, from 2nd to 6th January inclusive. In spite of poor weather the attendance at all services was considered good, and there was a fair response in prayer by laymen. The services were held in the Baptist, Presbyterian, Church of England, and United Churches; the clergy interchanging and preaching in each other's churches.

ISRAEL

NAZARETH. We thought you would be interested in the Universal Week of Prayer as conducted in Nazareth, Israel. For three nights in the week our meetings were held in Christ Church (Church of England), and two nights in the Southern Baptist Church of the U.S.A. Three speakers were missionaries, British and American, and two were local Christian Arabs. We had very good attendances ranging from 60 to 150. Each day several met together for discussion to give the speaker for the following day ideas on which to base his address. The addresses were educative and most helpful, and for large gatherings of this kind, where many would be nominal Christians, we felt that the Christian instruction given by the addresses was more important for us than the prayers offered by various members of the congregation. We thank your organisation again for sending us the leaflets containing the topics for prayer. We were very conscious of prayer being answered. I have been trying to get our people here to realise just what prayer by thousands of people can mean to us. We know that during the Universal Week of Prayer most groups would pray for Israel, and many for Nazareth and Jerusalem especially. I am sure that our realisation of this means that we here must be in a fit state of heart to make possible the answer.

NIGERIA

PORT HARCOURT. A full programme of prayer meetings was arranged at various churches throughout the week. Each morning at 5.30 a.m. a prayer meeting was well attended at St. Cyprian's Church. The leaders chosen to conduct the various prayer meetings were from all denominations represented in Port Harcourt, and the prayers were led in English, Ibo and

Efik languages, and some part of the proceedings were by interpretation, but most of the people in this cosmopolitan township understand English very well.

FAR EAST

HONGKONG, CHINA. Herewith please find a copy of the Church Bulletin, used in the English Service Section of our Chinese Church, in which you will notice that we observed a period of intercessory prayer for the Church of Christ throughout the world. Mr. Kenneth Price, missionary of the C.I.M., and the Rev. Paul Bartel, missionary of the Christian and Missionary Alliance, led the congregation in the season of prayer. Next week, January 9th to 15th, the English Churches of Hongkong will be observing the Universal Week of Prayer with interdenominational meetings. Our church will take part in this also. We would especially welcome your prayers on our behalf. The Red Flag is flying at the border, just some 18 miles from our church. We thank God for Hong-Kong, which has proved to be a haven of refuge where we may worship God.

TAHSIEN, SZECHWAN, CHINA. The Week of Prayer was observed here, although the official announcement and material had not arrived owing to mails being delayed. From January 1st until 8th we held a meeting every afternoon from 3 till 4.30 p.m. This was arranged by the Church Vestry. Bishop Bevan (Bishop of the diocese of Eastern Szechwan in which Tahsien is located) was here on December 30th. On the 31st we missionaries kept a day of fasting and prayer. On the Sunday morning the deacon here, Mr. Ts'ai-Pih-hsuen, was ordained presbyter. He is a very keen man, really spiritually minded. That afternoon we began the Week of Prayer. An equal number of Chinese and missionaries took turns in leading and giving a short address. Some of the subjects taken were most helpful. We really had a most blessed and helpful time, and certainly one Christian was revived during the week. An average of 25 to 30 attended each meeting. I trust that this brief report will encourage others in the Evangelical Alliance that the Chinese Christians are alive to the power of prayer. Truly we have seen the Lord do marvellous things in answer to prayer during the last three months in this place.

BANGKOK, THAILAND. I am sending you a small contribution received during the Universal Week of Prayer in the Church of Prae District, which is a part of the Church of Christ in Thailand. We translated your programme into Thai language, and included it in our Church News magazine, with a recommendation to all churches for their co-operation on this special occasion of the Universal Week of Prayer. We did not insist or even ask the church to make any special contribution, but the Church in Prae District went on voluntarily collecting contributions, and forwarded the entire sum to me. So we send this money to you upon the request of the Prae District.

BRITISH WEST INDIES

GREEN ISLAND, JAMAICA. I am very happy to be able to report that the Universal Week of Prayer was fittingly observed in our area. We had, as extras, prayer meetings every morning at 5 o'clock, also one open-air service. This arrangement was carried out by the Interdenominational Branch of the Christian Endeavour Society. The attendances at the meetings were better than any we have ever had, and a very profitable period was spent in fellowship with others as we used the programme proposed by you. In Jamaica preliminary preparations are under way for an Island-wide evangelistic campaign to be launched at Whitsuntide. We ask for your prayers in this effort.

GREAT BRITAIN

CANTERBURY, KENT. For the past four or five years arrangements in Canterbury for the Universal Week of Prayer have been undertaken by the Canterbury Council of Christian Congregations instead of by the local Free Church Council as formerly for many years. Prayer Services were held at four Parish Churches, two Free Churches and the Salvation Army Temple. Guiding addresses on the topics were given by non-Anglicans in the Parish Churches, and by Anglicans in the other places. Attendances seemed much as usual. At the four afternoon meetings they averaged 43, and at the three evening meetings 62. As last year a Service of special character was held in the Cathedral Crypt on the Monday after the Week, to manifest, and to pray for, increase of unity. About 120 people were present.

WHITBY, YORKS. The attendances were better than last year. On the Wednesday the members of the Urban District Council attended in good numbers. The subjects for each day we felt were a better choice than last year, and we had some exceptionally good addresses.

DARTMOUTH, DEVON. You will be very glad to hear that the Week of Prayer was a great success and blessing to the Churches. We really think it was the best for many a year. Four out of the five churches and also the Salvation Army took part, and at the Methodist Church on the Thursday we had about 60 present. The United Communion Service at the Congregational Church was also well attended and representative. The four Ministers (Anglican, Baptist, Congregational and Methodist) and the Salvation Army Officer took part. May God continue to bless the work of the World's Evangelical Alliance.

WELSHPOOL, MONT., WALES. I am very happy to report that we had the best week ever in the history of the Week of Prayer in Welshpool. The response to prayer was in every respect gratifying. All the Churches both in and outside the town assembled together in good numbers. The Civic Service which was held on Wednesday night was a very representative one. The Mayor, Corporation and townspeople joined us at the Established Church, where the Canon and Nonconformist Ministers joined in making the service a true success; the theme of the service being Unity. The whole work and Prayer of the Week was a blessing to us all.

PORTADOWN, N. IRELAND. Meetings for prayer were held in the Christian Workers Union Hall from Monday to Thursday. The gatherings were unusually well attended, and the unity and spirit which prevailed were everything to be desired. We were favoured with speakers who conveyed most helpful and inspiring messages, which drew from the congregations each night glad voices of praise and prayer. The Churches co-operating in the observance of the Week of Prayer included the Church of Ireland, Presbyterian, Methodist and Salvation Army.

ALDERNEY, CHANNEL ISLANDS. We found that starting on 2nd January, so near to New Year's Day, was not helpful. We met on four evenings. One thing we have found which is very encouraging, there is a real desire in the different Churches (Church of England, Methodist, and Salvation Army) that the annual event should be continued. This makes the third year the Week of Prayer has been observed here. We pray God's richest blessing may continue to rest upon all you do for the furtherance of His Name and the coming of the Kingdom of God.

EVANGELICAL WORLD DIGEST

A Quarterly Survey

EDITED BY BRIGADIER-GENERAL H. BIDDULPH, C.B., C.M.G., D.S.O.

Europe

IN France the Evangelical Reformed Church is opposed to the unity movement, started many years ago, which means union with the Modernists. Loss of real property, and great poverty, have befallen the Evangelicals; but the work goes on, and some extension is planned. May God prosper the faithfulness of His servants and supply all their needs.

War against all religion in Europe is being carried on steadily in all countries behind the Iron Curtain. In Czechoslovakia a new law was passed in October last which rivets yet more firmly the claims of the State on the Churches. Among other rules we note that the consent of the State may be given only to clergymen who are Czechoslovak citizens, politically reliable and fulfil the requirements for acceptance into the State Service.

Germany

Germany has the greatest difficulties to cope with. Apart from the division of the country into East and West, the problem of refugees and displaced persons is colossal. They are to be numbered by millions. Professor Iwand of Gottingen in speaking of their religious situation said, "I met some Christians who had lived under Russian rule at Konigsberg for three years. 76,000 out of 110,000 of its inhabitants had died of starvation. Utter lawlessness and even cannibalism occurred." In this situation the Christians declared "We could read no other book but the Bible." The Bible is the only book that speaks to the heart of man, irrespective of circumstances, race or time.

Spiritual work has been carried on in two prisons with blessed results; converted prisoners being the means of converting other prisoners. The Word of God is not bound.

The total number of inhabitants in Western Germany amounts to 43,700,000 people. 50·2 per cent. of these are Protestant, 45·8 per cent. Roman Catholic, 0·1 per cent. are Jewish, 0·9 per cent. belong to other confessions and 3 per cent. are unchurched.

Provinces with a Protestant majority are Schleswig-Holstein (88 per cent.), Bremen (83 per cent.), Hamburg (80·5 per cent.), Lower Saxony (76·8 per cent.) Hessen (63·5 per cent.), and Wurttemberg-Baden (58·5 per cent.).

Holland and Belgium

The same trend in religious matters is to be seen in these countries as in ours. In Holland the percentage of the population which belongs to no Church had risen from 14·4 per cent. in 1930 to 17 per cent. in 1947, and as in other countries the big towns show up worst. *e.g.* In Amsterdam 45 per cent. belong to no church, in Rotterdam 31 per cent. is the figure. The only Christian broadcasting station in Europe, at Hilversum, has completed its 25th year. During the war it was damaged greatly by bombing. In Belgium the Protestants number only 80,000, divided into five denominations: but some members are active workers in the cause of Christ. In Brussels recently there were gathered together 150 delegates from 39 countries to discuss and prepare a programme for World Youth. It is in the evangelisation of youth that the hope for the future mainly lies.

Italy

In Italy the Baptists are enjoying great prosperity and a Baptist Church has been opened at Ariccia, near the Pope's summer palace. New churches have been dedicated at Milan and Turin, and there is a new Bible School at Pivoli. The Baptist Seminary in Turich is flourishing with students from some dozen countries, and there is a prospect of an increased number of students.

South Africa

THE Christian Council of South Africa has made a pronouncement embodying its disapproval of Dr. Malan's policy of Apartheid. This policy indeed is most retrograde and recalls memories of a hundred years ago. The decision of the British Government in the Seretse case does not seem to be based upon justice or sound reason. It is difficult to believe that the Government has not acted from fear of Dr. Malan and his Government; but the matter cannot be settled in this way, and we have not heard the last of it, for criticism is widespread and vocal.

Egypt

A recent law forbids the teaching of the Bible to Moslem pupils, and this has necessitated the closing of some Mission Schools. It is not only in Egypt that Missionary Societies will have to face this situation before long.

Ethiopia

Bishop Dibelius states that in the Eastern zone a very courageous Christian attitude is to be found, and it would seem that church life in the Eastern zone is superior to that in the Western zone. Only in the course of a struggle, says the Bishop, does one fully appreciate what one has.

Palestine

The State of Israel has been supported by large gifts from America, which are now diminishing. The policy of unrestricted immigration has resulted in the entrance of very large numbers for whom work cannot possibly be found. The Jews generally have found out now that though they may be of one race, yet they belong to many nations and shade off in colour from white to black This has caused divided feelings, and some Jews have left the country to return to their original homes, chiefly in Morocco. In Europe the number of Jews has diminished enormously on account of Hitler's massacres. For instance, whereas there were in Holland 112,000 Jews in 1930, there were only some 14,000 odd in 1947. In Palestine, as stated above, the number of Jews is increasing rapidly by unrestricted immigration. Within six months in 1948 there was an addition of 80,000 Jews, while 450,000 Arabs left the country.

Tibet

The issue of the whole Bible in the Tibetan language by the B. & F. B. S. is most encouraging. The difficulties of the task, the obstacles and dangers overcome, are set forth in the leaflet issued recently by the Society. It is nearly a century since a band of devoted Moravian Missionaries began work at Kyelang among this Satan-ruled people. The disturbances in Kashmir were felt as far as Leh, and it is reported now that there is trouble in Tibet proper, probably in connection with the Chinese.

India

IN India, as in China, the great need is the training of competent Indians to lead and enlarge the Christian Church. Observers know how great is the spiritual poverty of the average Church member, and in many areas in the Punjab their economic poverty is deplorable. Many years ago an Indian Christian of great character, a converted Moslem, wrote in a local Punjab missionary paper: "The Indian Church is a corpse, supported on the one hand by the missionary and on the other by

money from abroad." The need for a virile native church led by men of character and vision is very great. The question of religious instruction in schools is likely to become a pressing matter, and the extension of Government interference in schools, hospitals and colleges may have to be faced. Governments will want the physical assets and buildings but will have no use for definite virile Christian teaching. In Pakistan, at present, in all state-aided schools each pupil must receive religious instructoin in his or her own faith ; and it seems likely that Islamic teaching may be forced on mission schools. The only way to escape this will be to refuse to take Government grants in the future. India's illiteracy is a great problem and is not being met. At the moment some 80-85 per cent. of the population are illiterate.

China

It is too early to say what effect the Communist Government in China will have on Missionary work ; but it is not likely to be helpful. At present the new Chinese Government is fully occupied with its negotiations with the U.S.S.R. and other important matters. It is most necessary for Missions to take advantage of this breathing space, and press on not only with evangelisation but with the training and equipping of Chinese leaders, and candidates for the ministry.

A very remarkable incident, which sets forth the invincible Grace of God, is reported from Chungking. In the "Second Prison" at that place a church was formed of converted criminals, among whom were to be found murderers, opium addicts, bandits, swindlers, etc., and the gaoler organised the church and appointed six deacons. Some 100 of the thousand inmates of the prison were converted, including the gaoler. The instrument used by God in this astounding work was the Rev. Marcus Cheng, founder of the Chungking Theological Seminary. The prison governor was so impressed by the miraculous work, that he sent all the worst criminals to the services, and the Government, when it came to hear these strange tidings, directed that all prisons should be free to hold services. The entire prison was transformed, daily Bible study and prayer among the prisoners becoming the rule. The practical side of Christianity was shown by caring for the sick and underfed, in which the students of the Seminary helped.

In February, 1948, Marcus Cheng held special meetings for three days in the prison, There were 199 applicants for baptism, including 14 prison officials. The Governor of the gaol was astounded at the request of two deacons to be transferred from this model prison to another one : they explained that they wanted to tell other prisoners what Christ had done for them. The latest report (April, 1949) is that 42 more prisoners have been converted by the preaching of their fellows.

Disruption and lawlessness are reported from Western Szechuan, and in some parts of China officialdom is threatening to throttle churches ; but in Szechuan the work goes forward, and believers have been added to the Church. The financial outlook is dark, and it seems likely that clergy and students will have to copy the example of St. Paul, and labour with their own hands.

Japan

Japan offers a very different prospect from China, and there seems to be full scope for unrestricted missionary effort. May every opportunity be seized and full use made of them.

Sumatra and Java

In Sumatra and Java some few missionaries are working, and it can be realised how great the difficulties are under the present disturbed and lawless conditions ; but the work goes

forward. Bishop Newbigin of Madura reports that in one area of Sumatra alone 10,000 people are under instruction for baptism. The work of Christian laymen in combating paganism is all important.

Korea

There are some 150 Protestant Missionaries in Southern Korea, and the churches are well attended, but no information about Christians in the Northern zone gets past the iron curtain erected by the Russians.

Java

Missionary work has been started in Java by the U.F.M. The Field is vast (some 70 million Indonesians), the need is great (there are only one and a half millions of nominal Christians), and the difficulties are stupendous, owing to the unsettled conditions and changed political status in this area. There has been a vast increase during the past two years in the number of Bibles, Gospels and portions circulated in Indonesia. The entrance of the Word giveth light.

South America

SOUTH America is a vast and dark field, and Christians have to endure severe persecution at the hands of inflammable mobs in many cases. At Arequipa things have been very bad in this way; while from Bolivia there comes the sad news that a Canadian Missionary, the Rev. N. Dabbs, was brutally murdered together with seven Bolivian Christians, by a drunken fanatical mob, while showing slides at an Indian ranch. May it prove once more that the blood of the martyrs is the seed of the Church.

Honduras

The very basin of the Amazon river offers a huge field for missionary enterprise; a large part of this extensive area is practically unexplored, communications being limited very largely to water ways. The work carried on by the Moravians is both difficult and slow. Illiteracy is a big handicap, combined with the great need for local leaders in the scattered communities.

Labrador

The Bible is read daily in every Eskimo home. When they go hunting or fishing the Bible (in seven volumes) is always taken with other necessary articles. The Word of God is indeed a lamp to the Eskimos' feet.

Arabistan

Hundreds of thousands of Arabs, both Christian and Moslem, are refugees from Palestine in neighbouring states. Their economic life has been broken, many are destitute and all have reached the end of their resources. Appeal is made to all Christians by the Inter-Church Aid and Refuge Service.

Estonia

Some two or three hundred Estonian refugees now living in Paris hold services there in their own language. In Europe there are some 600,000 refugees within the mandate of the I.R.O., a vast responsibility. A large number of Hungarians belonging to the Reformed Church has gone to South America, where in most cases there is no Reformed Church or even Protestant community.

Religious Education

BOTH civil and ecclesiastical authorities in our own country have awoken to the urgent necessity for religious teaching in the schools; and as such teaching undertaken by teachers with little or no religious convictions canno be satisfactory, the maintenance of "church" Schools is of supreme importance. This is rendered more and more difficult by the ever improved standards of accommodation demanded by the Government. The Roman Catholic Church proposes that their schools should be leased to the authori-

ties for a nominal rent, and in return offers to surrender the right to appoint teachers, but insists that teachers should be approved by their church, and that religious education should be unchanged. In plain language it means that R.C. Schools and their education should be paid for and maintained by the taxpayer.

Financial Stress

Devaluation of the pound has brought considerable financial difficulties to many missionary societies. North Africa, Palestine and all dollar countries are affected, while in China the national finances are in a worse chaos than ever. Russia's aggressive communistic policy, backed by a fabulous expenditure on armaments, is compelling the Western democracies to spend huge sums in self-defence; *e.g.* during the current year the U.S.A. is spending some 20,000 million dollars and Great Britain £800 millions.

Reunion

Proposals for the amalgamation of the National Church League and the Church Association—two societies which seek to maintain the Reformed character of the Church of England—are well advanced and there is every prospect of a union of the two societies in the immediate future. Unity is strength.

The question of the Federation of Churches in North India, on the lines of the newly established Church of South India, is being mooted. It is too early to pronounce on the success of the Church of South India, as a spiritual success, and this is the point which really matters. Unity of organisation without unity of spirit is a poor thing, as we in England know only too well. On the other hand the Governments of Pakistan and India may exercise pressure to bring Indian Union into being in order to facilitate their own administrative problems.

The Church of Rome

It seems certain that in this "Holy Year" the Pope will proclaim the "assumption" of the Virgin Mary to heaven as a dogma. It will be another addition to the ever-growing myths about Mary, all of which tend to obscure Jesus Christ. The Roman Catholic Bishop of Southwark has presented a remarkable memorandum to the Royal Commission on Betting, etc. He stated that the R.C. church held that betting was not wrong in itself, nor playing for stakes, providing that one can afford to pay losses; also that football pools were a national past-time, and in some ways beneficial, since in many houses the family spent happy evenings filling up the coupons. These remarkable views were stated to be those of the R.C. church, but they accord ill with the teaching of Scripture.

Communism

The Soviet Government has been trying to jamb "Voice of America" broadcasts. The B.B.C. stated that over 200 jambing stations had been identified, showing that it is a long thought out plan. This action interferes also with broadcasts from China, the Vatican, Spain and Argentina. In Poland the Government is taking over the administration of the R.C. Welfare Society "Caritas" on charges of faulty financial accounting. A letter has come through from a Jewish Christian living behind the Iron Curtain. He writes that pressure has increased to an almost unbearable condition; to find work it is necessary to be a member of "the Party." But their trust is in the Lord who delivered their Fathers out of the iron furnace of Egypt; so the work goes forward and the Lord is praised even in the valley of tears.

THANKSGIVING AND PRAYER

THANKSGIVING For the presence and power of the Holy Spirit at the Delegate Conference at Hildenborough Hall in March.

For the loving fellowship manifest at the Conference, and for unanimity in decisions of great importance to Evangelical co-operation.

For the wonderful way in which God has provided the opportunity for witness to the place and value of the Holy Bible, and the Christian way of life, during the Festival of Britain, 1951.

PRAYER That all plans made concerning this witness and the Evangelistic Campaign in September 1951 may be in accordance with the will and purpose of God, so that His blessing may rest on all that is said and done, and His Name be glorified.

For those suffering persecution and oppression for conscience' sake in countries of Eastern Europe, Spain, and other countries.

For the Island-wide Evangelistic campaign taking place in Jamaica at Whitsuntide, that the leaders may be inspired by the Holy Spirit, and that many souls may be won for Christ.

BOOK REVIEWS

THE OLD TESTAMENT IN THE CHURCH, By Joseph Woods (*S.P.C.K.* 9/6)

This is a readable and scholarly work on the Old Testament and its message for today. Its theme is the re-discovery of the Old Testament when read through the eyes of the New. The writer maintains the essential unity of the Bible and writes from a constructive and positive point of view. He is aware of the great problems in which all Old Testament study is involved, but, unlike so many writers, he does not lose sight of the wood for the trees. "For in the last resort the Church is concerned primarily with witness, and not with criticism, and in the Church we know that the Old Testament contains the most authentic witness given to man concerning God's revelation." And again, "In the Church we approach the Old Testament expecting to hear the Word of God," for as another writer has said, "In this name 'Christ' we have the entire contents of the Old Testament."

The different chapters include discussion on the Prophets, Revelation and Progress, Revelation and Science, the Thought of the Old Testament, and the Law. The final chapter on "The Riddle of the Old Testament" insists that its unique significance and its fundamental difference from the sacred books of all other religions is that it leads us to Jesus, while the others do not lead us to Him at all. It is in this sense that it is indispensable for evangelism.

The book contains a useful bibliography, an index and three additional notes on the Text, the language and the Canon. It should prove a useful book to the student and the preacher. It is not only abreast of the latest thought on the Old Testament but of the best thought on it; it recognises not only its beauty and its value but also its authority, and it should stir many to turn to their Old Testament again, and, like Luther, to find Christ there.

Douglas Webster.

HEALTH IS OUR ADVENTURE, By Gladys Jeffree (*Church Missionary Society*, 3/-)

This is a most exciting and appealing missionary book on medical work, with special reference to India. It is an account of some of the directions in which doctors are "being moved by the Spirit of God to explore new ways of bringing health and healing." This is involving a considerable re-arrangement of missionary work and a revision of many traditional policies. It is no longer regarded as adequate to be

content merely with hospitals in the great centres. More and more it is being recognised that the key to the hearts of Indians (and of Africans) is to take relief into their own villages, and that from the point of view of evangelism this is infinitely more worthwhile. Jesus did not travel around in a high-speed car. He walked through Palestine. And this is the only way to find the villager.

This book is excellently written and has touches both of the comic and the tragic. There are several photographic illustrations. If anyone doubts the value of medical missions, let him read this book and he will doubt no more.

D.W.

THE MESSAGE OF LIFE, Studies in the Epistles of St. John, By J. Ireland Hasler (*The Carey Press*, 5/-)

This is not exactly a commentary, but one of a new series of New Testament expositions that seek to make the missionary message plain and to relate it to present-day conditions of life. In this volume the author writes from the standpoint of one who has spent thirty-six years as a missionary in India, and shows how the Christian message as set forth in John's three Epistles would strike the Eastern mind. At the same time the book contains a most careful and valuable exposition of some of the most precious pages of the New Testament, and the contrast between the despairing outlook of Hinduism or Buddhism and the joyous message of the gospel as set out in these Epistles gives one fresh cause for thanksgiving to Him who called us out of darkness into His marvellous light.

J. Chalmers Lyon.

WERE YOU THERE ? By John Taylor. An African Presentation of the Passion Story (*Church Missionary Society*, 7/6)

The publishers rightly describe this a a most unusual and artistic production—a book whose script and pictures together form a distinctly "African preaching of the Cross" in a spirit of deep devotion.

The men and women who took part in these scenes from the Passion which the photographs so sensitively portray, were theological students of the Bishop Tucker College, Uganda. With the African's inspired gift for spontaneous dramatization they gave their own rendering of the story in their college chapel as an act of worship and remembrance. They followed no written script: the action developed spontaneously as the characters lived their parts—passing through wonder to fear, from tragedy and sorrow to incredulous joy; and at last to believing worship and adoration. There was nothing theatrical about their simple presentation, no attempt to copy European stage effects. It belonged to the chapel and those who took part never wished to act it anywhere else. The music, perfectly in keeping with the spirit of the whole, was that of Negro Spirituals.

In his moving introduction, the Rev. John Taylor, Principal of the College (son of the Bishop of Sodor and Man), explains the purpose of the play and what it has meant in the life of the students in deepening their own spiritual understanding and devotion. The photographs, which are a special feature of the book, are the work of Mr. Auberon C. Ward, late of Sheffield, who is now photographer to the Department of Public Relations in Uganda. His sensitive skill has done much to make this African presentation of the Passion story live before our English eyes.

HOMES AND PARENTS MAGAZINE Edited by J. Reginald Hill (*C.S.S.M.*, 9d. *monthly*.)

By this time many of our readers will already be acquainted with this excellent magazine, which commenced publication in November last. It represents a fine venture in Christian journalism and the C.S.S.M. is to be congratulated on its enterprise. Designed to help parents and would-be parents in grappling with the problems of domestic life, it deals in particular with the training of children. The whole magazine, which is very well produced and attractively illustrated, is marked by a healthy Christian tone, and there is an abundance of sanctified common-sense in the teaching which is put across. The annual subscription is 10/-, including postage.

READERS' COMMENTARY (*concluded from page 46*)

a movement. When we realize the amazing love and patience of God with us daily, let us seek to show a like love and patience with Roman Catholics. In some lands now the Roman Catholic Church refers to Prostestants as their "separated brethren." I prefer that description to classing them with the utter and avowed enemies of the Christian Faith, namely the Communists.